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AUTHOR Swisher, Karen
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ABSTRACT

The relationship between Indian education and multicultural education was studied via an exploration of the literature and a survey of a random sample of 50 parents and the total teacher population (n=18) of Standing Rock Community Elementary School, Fort Yates, North Dakota. A 30-item attitude scale with a reliability coefficient of .89 was administered personally to the 50 parents and in a group setting to the 18 teachers. Conclusions based on the statistical treatment of the data gathered for this study indicated a difference between parents and teachers in their attitude toward the concept of multicultural education in their school (grades K-6). Teachers' attitudes were more positive toward such a program than parents, with their attitudes and experience being the two variables which must be considered when drawing conclusions about this differences. Although age and sex did not produce any statistical differences in parent attitudes, differences were found in location of residence of parents, degree of Indian blood, tribal enrollment of parents' and parents level of education. In conclusion, the findings did not provide a definitive answer to the question, but they provided a set of comparative answers suggesting which groups were more favorably disposed than others to the concept of multicultural education. (AH)

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ATTITUDES OF PARENTS AND TEACHERS OF AMERICAN INDIAN CHILDREN TOWARD MULTICULTURAL EDUCATION

Karen Swisher, Ed.D.
University of Utah
Salt Lake City, UT

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BACKGROUND OF THE STUDY

In its multicultural statement "No One Model American" the American Association of Colleges for Teacher Education's Commission on Multicultural Education (1973), addressed the issue of multicultural education by stating:

> Multicultural education is education which values cultural pluralism. Multicultural education rejects the view that schools should seek to melt away cultural differences or the view that schools should merely tolerate cultural pluralism. Instead, multicultural education affirms that schools should be oriented toward the cultural enrichment of all children and youths through programs rooted to the preservation and extension of cultural alternatives (p.264).

This statement endorses the recognition that cultural diversity is a fact of life in American society; that it is a valuable resource that should be preserved and extended. Multicultural education affirms that major educational institutions should strive to preserve and enhance cultural pluralism.

The roots of multicultural education in the United States reach back to a period in history when the indigenous people were "discovered." The diversity of language, cultural values, and lifestyles which existed was extended by the influx of immigrants and was to continue through two centuries of immigration.

The European migration has been categorized by Jones (1960) into three periods: the "colonists," the "old," and the "new" immigration. Until 1885 the majority of foreign immigrants came from northwestern Europe and possessed customs, ideals and standards of living similar to those of the earlier settlers. Americanization met few obstacles. The "new" immigrants who followed brought peoples from southern and eastern Europe and Asia whose customs, habits, and ideals were in contrast to those of the "old" immigrants. They tended to settle in ethnic colonies in large cities, thus isolating themselves from the mainstream of American life (Kopan 1974).

The expectations of the immigrants, as viewed by the Anglo-Saxon English-speaking Protestants of America, were characterized by Marden and Meyer (1968):

> Anglo-Saxon English-Speaking Protestants of America were an ethnic group, displaying the ethnocentricity of any group of people who share a common culture and a common historic tradition. In the eighteenth centuries the knowledge of and respect for other cultures was so limited that attitudes toward people who were "different" were inevitably devaluing. Immigrants were expected to "live right," were accorded a modest recognition if they worked hard, were thrifty, "sober" in manner, and learned to speak English. In a period absorbed in problems of settlement, development, and the maintenance of national unity, little thought was given until the close of the nineteenth century to adjustment problems of immigrants, although the newcomers were early made scapegoats for various ills and dysfunctions inherent in social change. It is not surprising that there was differential acceptance of immigrants (p.105).

Gordon, in Assimilation in American Life (1964), presented three ideologies which contributed to the pattern of ethnic assimilation. The three ideologies were Anglo-conformity, melting pot, and cultural pluralism.

Anglo-conformity called for the immigrants who entered this country to renounce ancestral culture and reform to the values and beliefs of the dominant Anglo-Saxon culture. The task was to assimilate the immigrant, and the school as a socializing institution was called upon to carry this out. Cubberly, in Changing Conceptions of Education (1909), described the task as such:

> Our task is to break up their groups or settlements, to assimilate and to amalgamate these people as part of our American race, and to implant in their children, as far as can be done, the Anglo-Saxon conceptions of righteousness, law and order, and popular government, and to awaken in them reverance for our democractic institutions and for those things in our national life which we as people hold to be of abiding worth (pp. 15-16).

The melting pot had as its vision, a biological merger of the immigrants and the Anglo-Saxon peoples whose respective cultures would be blended into a new indigenous American. The immigrants were not forced to become Americans by desertion of their culture; rather, they would be remolded into a new entity. That certain races, i.e., people of color, could not be "melted" was recognized long ago and is still evident today. That Indian reservations and ethnic ghettos remain is an attestation to the failure of the melting pot melt.

Cultural pluralism postulated the right of individuals to retain their ethnic identity while sharing common culture with Americans from different national origins. The term cultural pluralism was developed principally by Horace Kallen. He described it as an "orchestration of diverse utterances of diversities" (Kallen 1956, p.98) in which each ethnic culture would play a unique role in America and would contribute to and enrich the total society. The statement "No One Model American" (Commission 1973) described cultural pluralism in terms of current usage:

> To endorse cultural pluralism is to endorse the principle that there is no one model American. To endorse cultural pluralism is to understand and appreciate the differences that exist among the nation's citizens. It is to see those differences as a positive force in the continuing development of a society which professes wholesale respect for the intrinsic worth of every individual ... Cultural Pluralism rejects both assimilation and separatism as ultimate goals (p. 264).

These ideologies have served as an explanation of what has happened and what should happen in American society.

The history of American Indian people parallels the history of immigrants in this country. Attempts at assimilation were directed toward the American Indian also, but the strategies were more forceful than statements of desire as to what should happen--federal policies mandated as much. However, the American Indian did not participate in the agricultural-economic life of the society, but either fought against it or stayed away from it until forced to succumb as a result of reservation settlement. Schooling for Indian children followed much the same pattern as that designed for the immigrant children. Native language was discouraged and in most cases forbidden. The Indian child was taught how to be a "better American." The irony is self-explanatory.

The historical perspectives of Anglo-conformity, the melting pot and cultural pluralism as theories of assimilation of the immigrant and the American

Indian provide the framework upon which societal changes have been based. The acceptance of cultural pluralism has evolved because of the societal changes which have taken place in the United States. The societal changes were influenced by immigration during the early years as well as by recent influxes of Cubans, Puerto Ricans, Mexicans, and Vietnamese, among others. A convergence of the movements among the minorities, white ethnics, and women added to this evolvement in that all the groups were basically seeking the same ultimate goal--"... a more democratic society in which there would be much greater equality in all spheres of life" (Suzuki 1979, p. 49).

In 1954 national attention was drawn to the need for the educational system to be more responsive to ethnic and cultural groups as a result of the Brown vs Board of Education desegregation decision. Later legislation such as the 1964 Civil Rights Act, and the 1965 Elementary and Secondary Education Act acknowledged the need for national equality of economic and educational opportunity. In 1972 the establishment of the Ethnic Heritage Studies Program Act heralded the first official recognition by the Congress of the United States of the heterogeneous population of this country. It was based on the premise that peoples living in a multiethnic society need to have a greater understanding of their own history and the history of others.

The increasing interest in multicultural education at all educational levels is evident. Several states have instituted legislation regarding multicultural, bilingual and/or ethnic studies programs, and teacher education programs which emphasize multicultural education. Some states, including North Dakota, require specific training in multicultural education in order to be

eligible for teacher certification.

The National Council for the Accreditation of Teacher Education (NCATE) in its 1979 revision of Standards for the Accreditation of Teacher Education has established as one of its standards, evidence of planning for multicultural education. The standard on multicultural education says that preparation in multicultural education "... provides a process by which an individual develops competencies for perceiving, believing, evaluating, and behaving in different cultural settings" (NCATE 1977, p.4). In essence the standard mandates that provisions should be made for instruction in multicultural education in teacher education programs, and should receive attention in courses, seminars, directed readings, laboratory and clinical experiences, practicum, and other types of field experiences.

In North Dakota a recent teacher certification regulation on Indian studies reflects the efforts of many proponents such as the North Dakota Indian Education Association (NDIEA) and the North Dakota Indian Commission toward a commitment to teacher preparation in Indian studies and/or multicultural education. As stated in Guidelines and Regulations for North Dakota Educator's Professional Certificate:

> All teachers certified or renewed for certification after April 1, 1982, shall have two semester or three quarter hours of college credit in North Dakota Native American studies or the equivalent in multicultural concepts with emphasis upon the Native American culture... (North Dakota 1980, Section 67-02-03-04).

Many people are of the opinion that schools are the vehicle for the perpetuation of society. If the society is, in fact, a culturally pluralistic society the schools must then align themselves with this concept and provide for a delivery system which is exemplary of this concept. The preparation of educators who will administer this policy of multicultural education is the

focus of the NCATE Standard, and the State of North Dakota in its Indian Studies Requirement. The NCATE Standards, of which the multicultural education standard is an important part, have been issued to the colleges and universities who wish to be accredited by this agency. The State of North Dakota also has set its certification standards regarding Indian Studies/Multicultural Studies. Thus, recognition of the importance of multicultural education has been established. Potential North Dakota teachers will be presented with an awareness of and training in multicultural education. The implication for the future direction of multicultural education is that implementation of such instruction in elementary and secondary schools may be a requirement.

Should multicultural education become a part of the curriculum requirements in North Dakota or in any other state's elementary and secondary schools, it seems apparent that its inclusion needs to have the support and involvement of those who are the constituency and the implementors. This is especially true for Indian reservation schools. These schools have long been the target for the implementation of educational programs which may or may not have had prior approval or involvement of the significant people concerned, e.g., parents and teachers. Some evidence suggests this may be true in the much larger educational context. The determination of what is needed is often accomplished without an appropriate assessment of needs and desires of the affected school and community.

History reveals that during the 1930's, Indian education was taking a new direction toward becoming more relevant to the needs and concerns of the Indian people. Plans were made by the Bureau of Indian Affairs which sought to make

coursework more responsive to cross-cultural needs of Indian children. Another example was the proposed training of Indian bilingual teachers, which did not actually occur until the late sixties. In the thirties, despite general concern with Indian education, Indians were not given the opportunity to become involved in their children's schooling. Decisions did not include Indian representation. Indian parents were almost never consulted about schooling for their children. The new directions initiated during the thirties never materialized. Forty years later a self-determination policy for the Indian people provided the opportunity for involvement and more direct control of education. It seems crucial that Indial people grasp the opportunity for control of the schooling of their children, including such decisions as the implementation of a multicultural education program. If not, history will likely continue to repeat itself.

NEED FOR THE STUDY

The January 1, 1979, National Council for the Accreditation of Teacher Education (NCATE) Standard on Multicultural Education and the 1980 North Dakota Indian Studies Requirement, which also makes reference to multicultural education, are examples of the emphasis being placed upon multicultural education as it directly affects North Dakota schools. Each of the standards or requirements will affect the preservice and inservice education of teachers in North Dakota. North Dakota teachers who are or will be teaching in reservation schools will be receiving training in multicultural education.

The actual implementation of multicultural education within the school's instruction program appears to be a future direction to consider in light of the emphasis placed on multicultural education awareness and training. The

implications of such an implementation for reservation schools seemingly must be considered.

Rivlin (1977) in a statement on the preparation of majority and minority ethnic groups in the community for multicultural education, pointed out that multicultural education programs were all too often determined by the community's attitude toward cultural pluralism. In turn, the school's program can influence the community's attitude. He further stated, "Though working closely with the parents and the rest of the community is important in all aspects of education, fortunately more common today than in previous years, this interrelationship is crucial in multicultural education" (p. 102).

Williams (1974) described what must take place before implementing cultural pluralism in the school curriculum. His idea has relative importance to implementing multicultural education. Williams (1974) pointed out that before the community can be involved in a change it must understand the change. If the community is to study cultural pluralism in the school, that community is entitled to know what it means.

Historically, studies of Indian education have recommended that there be Indian involvement in and control over their own education programs. Based upon the premise that implementing multicultural education constitutes a change in the existing educational program and that problems arise when change does not have the understanding and support of significant people, there was an apparent need to assess the attitudes of parents and teachers of Indian children toward multicultural education and its implementation. Data which address this need appeared to be non-existent.

PURPOSE OF STUDY

The purpose of this study was to determine the attitudes of parents and teachers of children at the Standing Rock Community Elementary School on the Standing Rock Indian Reservation toward the concept of multicultural education and the desire for the implementation of a multicultural education program as part of the instructional program.

PROCEDURE

Following the assumption that attitude plays an important role in the behavior of people, the decision was made to study the attitudes of those groups, viz., parents and teachers, most closely associated with the school and its potential role as the vehicle for the implementation of multicultural education.

Information considered in relation to the groups indentified, i.e., parents and teachers, included age, sex, total years teaching experience, years taught on a reservation, location of residence, years lived on or off of the reservation, degree of Indian blood, tribal enrollment, first language, home language, traditionalism, occupation, employment status, family income, and level of education. A hypothesis was developed for testing for differences between and within these groups and categories.

A review of the literature was conducted prior to and during the formulation and development of the problem to be studied. The literature related to the problem under investigation was extant and rather current. The literature which might be considered related research was virtually non-existent or unavailable.

Special attention was given to the exploration of literature which made reference to the relationship between Indian education and multicultural education. The meaning and rationale of multicultural education, and programs which translate belief in cultural pluralism into educational terms were explored and discussed.

The need for understanding multicultural education as a change in the existing educational process was explored. Specifically, the problems which arise when a change does not have the understanding and support of significant others (parents and teachers) were discussed. Examples were drawn from what has transpired in Indian education when involvement of significant people has not been secured. Finally, studies such as the National Study of American Education (Havighurst 1970), the Kaventa Report (Biglin and Wilson 1972), and An Even Change (NAACP 1971), which have relative importance to selective aspects of this study were summarized and presented for consideration.

METHODOLOGY

It was necessary to develop an attitude scale for use in measuring the attitudes of the identified groups. A Likert-type scale was developed, administered, and revised before final administration. The final scale contained thirty items and produced a reliability coefficient of .89 when testing using coefficient alpha.

A random sample of fifty parents was selected. Eighteen classroom teachers representing the total teacher population of Standing Rock Community Elementary School, Fort Yates, North Dakota were used in the study. The opinion survey was administered personally to each of the fifty parents, and in a group setting to the eighteen teachers.

The data were treated for significant differences using the analysis of variance (ANOVA), t-test, and Pearson product-moment correlation coefficient (r) techniques. The varimax rotated factor analysis was used to determine patterns of interrelationships among the variables within the parent group. The .05 level of significance, or less, was considered sufficient to reject a hypothesis of no difference.

RESULTS

There was a significant difference at the .05 level between the attitudes of parents and teachers toward the concept of multicultural education and the desire for an instructional program in multicultural education. However, when age and sex of parents and teachers were considered separately, there were no significant differences.

Within the group of parents, such variables as age, sex, location of residence (whether in town or in the country), first language, language most often spoken at home, traditionalism, occupation, employment status, and family income did not indicate a significant difference in relation to attitudes toward the concept of multicultural education and the desire for an instructional program in multicultural education. Variables such as years lived off of the reservation, degree of Indian blood, tribal enrollment, and level of education of parents did produce significant differences in relation to attitudes toward the concept of multicultural education and the desire for an instructional program in multicultural education.

Within the group of teachers, such variables as total years taught, and being Indian or non-Indian, did not produce a significant difference in relation

to attitude toward the concept of multicultural education and the desire for an instructional program in multicultural education. The age of the teacher and years taught on a reservation were two variables which produced significant negative correlation in relation to attitudes toward the concept of multicultural education and the desire for an instructional program in multicultural education.

CONCLUSIONS

The conclusions were based on the statistical treatment of the data gathered for this study. They apply only to this study.

1. Statistical evidence indicated that there was a difference between parents and teachers in their attitude toward the concept of multicultural education and the desire for an instructional program in multicultural education in their school. The teachers' attitudes were more positive toward such a program than those of the parents. The experience and education of teachers are two variables which must be considered when drawing conclusions about the significance of this difference. When grouped together, teachers, as a result of their exposure to different people and different ideas while attending college, may develop a greater understanding of and tolerance for multicultural concepts. In addition, the college curriculum which stresses areas such as humanities and the history of specific cultures may have some bearing on the wider exposure of teachers to multicultural concepts. Teachers are also generally more concerned about curricular issues as they relate to what is happening in the school. Parents, on the other hand, may tend to be more protective of their cultural heritage and less knowledgeable about multicultural

concepts.

2. Comparing the age and sex of parents and teachers did not produce any statistical differences in attitudes toward the concept of multicultural education and the desire for an instructional program in multicultural education. Apparently the age or sex of a parent or teacher did not affect the individual's concerns about the issue of multicultural education in the school. Thus, no systematic view of multicultural education was introduced by being younger or older, or by being male of female.

3. While the location of residence of parents, in town or in the country, produced no statistically indicated differences, the data revealed that parents who have lived all of their lives on the Standing Rock Indian Reservation differed significantly from parents who have lived in other places in attitudes toward the concept of multicultural and the desire for an instructional program in multicultural education. Based upon statistical results, those parents who had lived for more than ten years off of the reservation had a more positive attitude toward multicultural education concepts than did those parents who had lived from one to ten years off of the reservation, or those parents who have lived all of their lives on Standing Rock. It seems apparent that the experience of those parents who have lived in off-reservation areas where there was an awareness of and exposure to other cultures, does have an effect on the attitudes of this group in terms of their perceptions of multicultural education.

4. The degree of Indian blood produced a significant difference in relation to attitudes of parents toward the concept of multicultural education and the desire for an instructional program in multicultural education. A

linear relationship occurred in that as degree of blood increased, the mean score of the group decreased. This statistically indicated difference reveals that parents who are of full blood have a less positive attitude toward multicultural concepts than do those parents who have varying degrees of Indian blood, or those who are non-Indian. Parents who are of mixed blood may tend to regard themselves as part of two cultures. Cultural factors and experience must be considered when drawing conclusions about this difference. Parents whose degree of Indian blood was higher may have lived on the reservation all of their lives, less strained by cross-cultural differences, and may be more inclined to a more traditional view, in cultural terms, of what ought to be happening in the school. The reader is cautioned to take into consideration these factors which are not likely to be directly related to the biological factor of blood quantum.

5. The tribal enrollment of parents produced a significant difference in relation to attitudes toward the concept of multicultural education and the desire for an instructional program in multicultural education. Based upon statistical results, those parents who are enrolled tribal members at Standing Rock had a less positive attitude toward multicultural concepts than those parents who are enrolled tribal members elsewhere, or not enrolled tribal members. The group of parents who are not enrolled included nine non-Indian parents. Non-Indian parents were more likely to have lived off of the reservation and thus more likely to have been exposed to a greater diversity of cultures. An apparent relationship exists between the variables of degree of Indian blood and tribal enrollment (since enrollment is based on blood quantum) of parents in that those parents who are of a higher degree of blood and are enrolled, appear to be more reticent to accept learning about other cultures

until learning about their own tribal culture has transpired first.

6. The first language of parents, whether Dakota/Lakota, English, or another language, or the language most often spoken at home, whether Dakota/Lakota, English or both did not define any statistical difference when compared to the attitudes of parents toward the concept of multicultural education and the desire for an instructional program in multicultural education. However, those parents who spoke both Dakota/Lakota and English at home had the highest mean score of all groups.

7. When comparing the attitudes of parents who consider themselves "traditional" in terms of Teton Dakota/Lakota or other tribal group, versus those who do not consider themselves "traditional," no statistical difference was found in attitude toward the concept of multicultural education and the desire for an instructional program in multicultural education. Perceptions of one's own "traditionalism" appear to be a nebulous concept. This category (traditional or not) was included to check against other indicators of traditionalism, such as degree of blood and language, however, it was not particularly useful as such. A definition was not included, and parents were asked to indicate their preference in terms of their own feelings. Since traditionalism was not clearly defined, there is the chance of as many different perceptions as there were people surveyed.

8. Occupation, employment status, and family income of parents produced no statistical difference in attitude toward the concept of multicultural education and the desire for an instructional program in multicultural education. These findings apparently contradict some stereotypic notions that economic and employment status are indicators of a broad view of educational concepts such

as multicultural education.

9. The age of parents did not define any statistical difference in attitude toward the concept of multicultural education and the desire for an instructional program in multicultural education. Thus, no systematic view of multicultural education was introduced by being younger or older.

10. Level of education of parents produced a statistically significant difference in relation to attitude toward the concept of multicultural education and the desire for an instructional program in multicultural education. The relationship is a positive linear one in that as level of education increases attitude toward multicultural concepts is more positive. The level of education in and of itself, contributed to a more positive attitude toward multicultural concepts. Again, this conclusion produces the speculation that those parents who continued in school longer have had more exposure to cultural differences in that time spent in study, whether locally or at a post-secondary institution caused attitude to increase as schooling increased.

11. A major conclusion to be drawn from the factor analysis was that there was a pattern of interrelationship among some of the variables within the parent group. These interrelationships should be taken into consideration in interpreting some of the results. For example, one factor indicated that degree of blood and tribal enrollment were loaded on the same factor, and therefore the significant results of the statistical test were not independent.

12. The age of teachers in relation to attitudes toward the concept of multicultural education and the desire for and instructional program in multicultural education produced a statistically significant negative correlation. Based upon the statistical results, as age increases, attitude

toward multicultural concepts becomes less positive. The conclusion drawn from this finding may be explained, in part, as a result of more recent exposure of young teachers to concepts such as multicultural education. Those teachers who are younger have had exposure to such concepts included in recent college coursework whereas older teachers were more likely to have chosen coursework needed for re-certification and may not have considered coursework relating to concepts such as multicultural education. Until recently this concept has not been stressed in the realm of teacher education.

13. Total years taught in relation to attitudes of teachers toward the concept of multicultural education and the desire for an instructional program in multicultural education did not prove to be statistically significant. Thus, no systematic view of multicultural education was introduced by years of teaching experience.

14. Teachers' attitudes toward the concept of multicultural education and the desire for an instructional program in multicultural education had a significant negative correlation to number of years taught on a reservation. Based upon statistical results, the conclusion to be drawn is that the longer one teaches on a reservation, the less positive the attitude toward multicultural concepts becomes. The reader should, however, consider other factors which may have an influence on this conclusion. For example, it may be concluded that older, more experienced teachers and more experienced teachers on reservations may have been subjected to many changes, and thus, view multicultural education as yet another change or innovation. Also, older, more experienced teachers may feel that there is not enough time for another addition to the already crowded curriculum. Another factor may be that older, more

experienced teachers have received the bulk of their training when cultural differences were not stressed; rather an "equal education" for all children was regarded as the goal.

15. Whether teachers are Indian or non-Indian did not produce a statistically significant difference in their attitudes toward the concept of multicultural education and the desire for an instructional program in multicultural education. Teacher preparation for both Indian and non-Indian teachers has apparently produced concern for the broad, comprehensive view of the educational process, and cultural difference of the recipient has not had an effect on this training. Thus, no systematic view of multicultural education is introduced by being Indian or non-Indian, based upon the results of this study.

In conclusion, the findings of the study addressed the research question which asked, "What is the attitude of parents and teachers of children in kindergarten through grade six at Standing Rock Community Elementary School toward the concept of and desire for an instructional program in mulitcultural education?" but did not provide a definitive answer to that question. Rather, the study provided a set of comparative answers suggesting which groups were more favorably disposed than others. While no conclusive answer was obtained, the local educators, and perhaps other persons working in the area, can use the data for decision making about whether to move ahead with the implementation of multicultural programming in the school or not.

The findings of the study directly addressed the research question which asked, "Is there a difference between attitudes of parents and teachers of children at Standing Rock Community Elementary School toward the concept of

and desire for an instructional program in multicultural education?" The definitive answer to this question was that there was a difference in attitudes between parents and teachers. The attitudes of teachers were more positive than the attitudes of parents toward the concept of multicultural education and the desire for an instructional program in multicultural education.

LIMITATIONS

Statistical procedures and treatments impose some limitations on any research design. These are identified with the statistic and its use. Other limitations which may have affected the results of this study follow:

1. There is a general question concerning the stability of attitudes. If the attitude measure is not relatively stable, the results of this investigation cannot even be generalized to the sample population.

2. An effort was made to obtain a random sample of the parents and thus to randomize the possibility of error; however, the technique of selecting every nth name does not quite meet the requirements for randomization. It is possible that some systematic error may have been introduced.

3. The selection of certain categories included in demographic data collection may have obscured information or even biased the results.

4. The interrelationships of variables may have limited the interpretability of the results.

RECOMMENDATIONS

Recommendations suggested from this study which would be helpful for future research and action in the area of multicultural education are offered for consideration.

1. The involvement of parents in developing an assessment which would determine the extent of multicultural activities, on-going as well as what is desired, could be valuable activity. This activity could lead to the inclusion of multicultural education within the total school policy.

2. It was recommended that further study be done via a needs assessment that would provide information as to what parents want taught with regard to language and culture of their own tribe, as well as that of other ethnic groups within the community and the state.

3. It was recommended that teachers be assessed regarding what they view to be the important cultural components of the curriculum. Information derived from a study such as this could reveal not only what types of multicultural activities are taking place, but also what activities teachers perceive important enough to include. An assessment of teachers as well as parents would provide a solid basis for determining school policy with regard to multicultural education.

4. Further study was recommended to determine why significant differences occurred within the staff as to the relationship between age and attitude toward multicultural concepts. Perhaps there is a need for more attention to be given to the needs of more experienced teachers as it relates to information about multicultural education and its implications for individual differences in children.

5. Further study was recommended to determine what factors contributed to the less positive attitude of those teachers who are older and have taught the longest number of years on a reservation. The implications of this finding should not be considered in isolation of other factors which may provide

some answers as to why this difference occurred.

6. Further study was recommended to determine what kinds of cultural exposure those parents who have lived off of the reservation have experienced which have led to a more positive attitude toward multicultural concepts. These experiences could be shared with teachers and parents to perhaps shed more light on what multicultural experiences could be included in the school curriculum.

This study attempted to find out the state of the art -- what is. In all cases where significant differences occurred, further study was recommended to find out why those differences occurred.

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